

and kindly. It is unemotional and nonstimulating. The neo-stoics had the character of an esoteric sect. We never are sure that their writings are any more than rhetorical exercises, or that they act or expect others to act by their precepts. Slavery was such a fact in the social order that no one could conceive of the abolition of it, or propose abolition as a thing within the scope of statesmanship.

294. The industrial colleges. The Romans had a genius for association and organization. Under the republic artisans began to unite in colleges. In the last century of the republic the political leaders took alarm at these unions and forbade them. Caesar and Augustus abolished the right of association. In the second century a certain number of societies existed, in spite of prohibitions, — miners, salt workers, bakers, and boatmen. Until Justinian all such unions were carefully watched as dangerous to public peace and order. In the civil law they were authorized, and made like natural persons.¹ The fashion of them became very popular. "The colleges in which the artisans and traders of the Antonine age grouped themselves are almost innumerable, even in the records which time has spared. They represent almost every conceivable branch of industry, or special skill, or social service." ² "Men formed themselves into these groups for the most trivial or whimsical reasons, or for no reason at all, except that they lived in the same quarter and often met. From the view which the inscriptions give us of the interior of some of these club\$, it is clear that their main purpose was social pleasure/*³ "And yet, many an inscription leaves the impression that these little societies of the old pagan world are

nurseries, in an imperfect way, of gentle charities and brotherliness."⁴ They had many honorary members from among the richer classes. Wandering merchants and military veterans, as well as young men fond of sport, formed clubs on the same type. Alexander Severus organized all the industrial colleges and assigned them *defensores*. In the colleges all were equal, so that they were educational in effect. "But these instances

1 *Digest*, III, tit 4, I. » *Ibid.*, 254, 266, 268.

2 Dill, 265. •